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restate certain fundamental doctrines in terms of them. This is the task of the concluding book. Here we find, for instance, that Walker's "no-profit entrepreneur" is not a satisfactory personality until he has been conceived of as the proprietor of that "establishment which, because of the degree of productivity of its elements, turns out a product merely sufficient to replace the productive elements consumed in the process." Again, if we would appreciate the true nature of differential gains or rent, we must think of them as that part of the product given to any productive factor beyond the quota necessary to replace it.

Such a monograph may be of much benefit to its readers by clarifying their ideas and extending the range of their information. Perhaps its greatest defect as a book for students is that the argument in the books devoted to constructive work moves so consistently in the realm of abstraction and hypothetical cases. Doubtless the author would deprecate a comparison with Marshall, but one cannot avoid the impression that the latter's method of treating the same class of problems is more helpful, largely because he maintains a firmer grip upon the concrete conditions of the business world, the bewildering complexities of which all economic theory is intended to explain.

W. C. M.

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*An Essay on Western Civilization in its Economic Aspects: Mediæval and Modern Times.* By W. CUNNINGHAM. Cambridge: University Press, 1900. 12mo, pp. ii + 283.

PROFESSOR CUNNINGHAM'S contributions to European economic history command an interest which cannot always be given English writers on this subject, largely because, although well versed in the development of their own country, they affect great contempt for details of the economic life of the continent—the Italian republics alone excepted. In English minds the history of Germany and to some extent even the history of France during the ill-reputed Middle Ages is a horrible jumble from which emerge as the only points of interest the French commune and the German Hansa. What lies between these and the Roman Empire is a dreary waste to which the practical Englishman never turns his attention. Professor Cunningham has fortunately broken this spell of thoughtless superciliousness by plunging into the matter with the matured interest of a learned and judicious historian, and has produced a book which, if very slender in comparison with the

material he has handled—that a German writer could not have resisted the temptation of using to the fullest extent—is nevertheless well packed with sound and trustworthy information. It forms, therefore, an acquisition in the best sense to the literature upon the subject. It offers a collected review of the whole economic movement instead of a few single phases and is such a work as our present stage of teaching demands. The great want of text-books of this character will henceforth be to some extent satisfied in a way worthy of the importance of the subject. “The definite object of the essay” as Professor Cunningham remarks in the preface, “is to point out the remote and complicated causes in the past which have co-operated to mould industry and commerce into their present form.” The method of teaching and of study that was content to take a phase as absolute and perfect in itself without reference to its causes or its beginning and growth, is happily of the past. We know now that we shall never understand the nature of present forms except through due examination of the forms of the past.

The author in showing these beginnings has, of course, had very difficult problems to handle, problems which will still puzzle us and which can be solved only through infinite patience and close observation. Thus Professor Cunningham begins with making the time honored statement, now almost looked upon as an axiom, that the barbarians destroyed the whole fabric of Roman society and built upon its ruins a new society, its own. But with all respect for the many and learned authors who have so conveniently disposed of the previous civilization to make room for their beloved Germanic ancestors, it may be permitted me to question whether the Germans can truly be said to have founded a new society. It is also a question whether the name Dark Ages as a term of barbarism is really merited. The ruin of the old, if really affected, was probably brought about largely before the barbarians broke in, they only helped to make it more complete. But I believe it cannot be said that there was real ruin. There was a paralysis resulting from long disasters and a conquest by an inferior race, but the life of the old was not dead. Nor was the wholesale destruction of which we hear so much anything but rhetorical exaggeration of sad conditions by writers of the time—exaggeration which we have imitated for lack of better understanding of the matter. As the story of the Middle Ages proceeds it will be seen that a society so primitive as that which the Germans could establish on the ruins of the past

could not by any natural process allow Romanized Europe to resume the appearance that it had only a few generations after the great event. It seems impossible that the Germans with their limited experience should have reared a fabric of such strength and endurance as was the Frankish Empire and have governed it as successfully as they did if they had not used machinery for administration which was still in existence and employed methods familiar to the inhabitants for centuries and still in action when and after the conquest took place. The truth undoubtedly lies between the two extremes. Much was destroyed, but much survived intact or almost intact; among other things traditions of Roman management strong enough to model the government in its image though under a new name. In many cases it was but old wine in new bottles. It is true, indeed, that if we are to believe the German historians, everything was changed by the establishment of a new code. But this code had so much the nature of the little hundred or folkland from which it sprang that it could not serve to govern a kingdom. The secret of government lies in centralization of power and effort. For the sake of centralization there was grafted on the primitive organization of the free hundred the Roman comes, the German graf, who was not in the first place a military leader but a representative of combined civil and military authority such as the Roman provinces knew in the prætor. It is a wonder that the graf has always been regarded as an official of purely Germanic origin; while in fact the truth seems to be that in him the habits and methods of imperial administration found their continuation even upon Germanic soil. The whole Merovingian administration was saturated with Roman practices and reminiscences. To this conclusion Professor Cunningham comes later (pp. 5, 6, 24, 34, etc.), so that his first sweeping statement is counteracted. The Dark Ages were a period of stagnation, but a period of readjustment as well, not of pure retrogression on the part of civilization as it would have been if the Germanic society had begun on the débris of the Roman. Rather, the new steadied itself on the old and drew firmness from its established practices. Professor Cunningham's book has a good and independent feature in that the author points to the guilds (p. 65) as having definite imitative relation to the Romæ *collegia*, a matter which is at present much disputed, but which will in due time be settled with greater justice to Roman influence. European culture whether of the West or of the North has in some form been propagated from the South. It is useless to deny

the movement of ideas. Professor Cunningham points to the church as having during the whole period been the great unifier of thought and transmitter of culture; and he has thereby happily touched upon a spring which, whether understood or not, has always been active and forceful, and which would plentifully repay more investigation. Professor Cunningham sees the Roman influence, too, largely perpetuated through the Roman Catholic Church, and therein he is right; although the temporal régime did not hesitate to take lessons from what secular methods came to its notice.

A mistake frequently made must be noticed here, namely, the statement advanced on page 32 that "a severer penalty was incurred for the murder of a German than of a Roman." The fine here spoken of does appear smaller in regard to the Roman. This is not because his personal worth was less in the eyes of the law. In his case (according to Roman law) there were no additional payments to relatives; whereas in Germanic law the solidarity of kin swelled the sum demanded by one half. The individual was estimated at exactly the same price in either case.

One thing for which the thoughtful reader will thank Professor Cunningham is his having so plainly and convincingly stated the value of manual labor (p. 105) in the whole system of moral law of the Middle Ages. Particularly welcome is this explanation in connection with monasticism (pp. 35-40) which has been the butt of much thoughtless ridicule. It is no exaggeration to say that the monasteries were emphatically the schools of good life, not only in keeping the emotions pure, but by the sacred discipline of hard work in preserving the knowledge how to fight the quiet battle of peace, in teaching the arts and crafts of husbandry, and opening the ways of communication that no one might perish from neglect when seeking a livelihood or help, all this being undertaken as a benefit to the soul and a preparation for the blessings beyond. We have largely the monasteries to thank for what we are, their devotion having served the future generations with full measure.

Professor Cunningham is also to be thanked because, unlike some others of late, he does not look upon the problems in connection with the formation of mediæval society as an easy matter to deal with, upon which one can write a book in no time and earn a reputation for learning without having more than touched the outskirts of the many and perplexing questions that present themselves. The fair and thoughtful

spirit which from first to last characterizes the book is one of its noblest and rarest traits, and we can only hope that others may follow its example. One fault, however, may be found with this book as well as with its predecessor—a list of authorities with the year of publication would add greatly to the ease with which the reader can use the references, thus enhancing its value as a manual.

A. M. WERGELAND.

*Kulturgeschichte der Neuzeit.* By KURT BREYSIG. Band I: *Aufgaben und Massstäbe einer allgemeinen Geschichtsschreibung.* Berlin: Georg Bondi, 1900. 8vo, pp. xxiv+291.

THE author of the above work—which besides he calls “Umrisse einer historischen Staats- und Gesellschafts-, Kunst- und Wissenschaftslehre”—attempts in this first part to establish the principles on the basis of which such a history should be written. To him the social relation is evidently the most important; the material and the immaterial world, the struggle for power, fame, and possession, as well as the religious, the esthetic, and the scientific aspiration all in their way contributing to the forming and enlarging of the social relation. Economic matters are touched but sparingly, these being looked upon as subordinate branches only of social life, too closely connected with it to dominate anything on their own account (p. 12). This attitude, after all, cannot quite bear criticism, since—although it is true man liveth not by bread alone—the question of how to get bread and keep it is a motor which figures prominently in social and political upheavals. Faithful to this view, the author proposes to consider the formation of corporations such as the guilds and economic units such as the manorial estate, the village community of old, and various associations of today, as parts only of the social system (p. 93), and on p. 104 he points to the formation of landed aristocracy as having at least at first more to do with political events than with economic. The patriciate in the cities and nobility in general depend, he thinks, upon economic conditions for their existence, but their chief importance lies, nevertheless, in their social and political influence, which may all be very true. The author thus seems to run clear against the present tendency to lay particular stress upon the economic basis of social and political relations.

The book is interesting as giving a careful philosophical analysis of the elements which make up society, and it is different from many